



The Reorganized Church of Jesus Christ of Latter Day Saints will hold services on Sunday in the Millard Hall (rear of the Opera House) as follows: 10 a. m., Sunday school; 11 a. m., preaching, Hawaiian service; 5:30 p. m., Book of Mormon class; 6:30 p. m., church history class; 7:30 p. m., preaching, English service. The subject of the evening sermon will be, "The Restoration of the Gospel."

Rev. Wm. M. Kincaid will preach at both morning and evening services tomorrow, his subjects being "The Three-fold Inscription on the Cross" and "Liberty, Equality, Fraternity." Plans are made for programs of especial interest Sunday, the 27th; a children's day service in the morning and a patriotic service in the evening. Picnic committees are planning for June 11th at Oahu College grounds.

Chinese Church, Rev. Edward W. Thwing, pastor.—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30; Wednesday, prayer meeting, 7:30. Subject of morning sermon by the pastor, "The Mind of Christ," evening topic, "Jesus the Light of the World." There will be a special song service in the evening, and the church will have electric lights for the first time. All cordially invited.

At the Methodist Episcopal Church, corner Beretania avenue and Miller street, Rev. G. L. Pearson, pastor, will conduct regular services as follows: Sundays—10 a. m., Sunday school; 11 a. m. and 7:30 p. m., public worship; 6:30 p. m., Epworth League. Wednesday, 7:30 p. m., prayer meeting. A welcome always to all. Subjects for tomorrow's sermons, "The Grace of Patience" and "David; Some Elements in His Character."

At St. Andrew's Cathedral, the fifth Sunday after Easter, the services will be as follows: 7 a. m., holy communion; 11 a. m., matins and sermon; 3:30 p. m., pulse abissi; 7:30 p. m., evensong and sermon.

At the Christian Church, on Alakea street, near King, the pastor, John C. Hay, will preach at 11 a. m.; subject, "Conditions of Growth in Christlikeness." At 7:30 p. m., Abraham E. Cory will preach; subject, "The Uplifted Christ." Bible school at 9:45 a. m.; Young People's meeting at 6:30 p. m. A cordial invitation to all.

At the Seventh Day Adventist Chapel this morning the pastor will say, in part, as follows: Every good motive that stirs the pulse of the great universe of God flows forth from the infinite mind of our Father in heaven. Jesus Christ is the first and best and only perfect example of what God wants all His subjects to be. We have not the power in ourselves to live sinless lives, but God has given all power in heaven and in earth to Jesus to be used in saving men, and He has promised to go with us all the way through this life, Matt. 28:18-20. And He is able to keep us from falling, Jude 24.

Jesus came not down from heaven to do His own will, but the will of His Father, John 6:38. Neither did He seek His own will, John 5:30, for said He, "My doctrine is not Mine, but His that sent Me," John 7:16. "I do always those things that please Him," John 8:29. He came not to set up a new theory, but to reveal God as He is in the great plan of salvation. Christ's life is the best explanation of His teaching. He left us an example that we should do as He did, and walk in His steps. He warns us against calling Him Lord, Lord and not doing the things He says. It is those that do who enter in through the gates into the city.

The same spirit of perfect obedience that was manifest in the life of Christ is shared by the myriads of angels that wait to do His bidding. They excel in strength, and do His commandments, hearkening unto the voice of His word, Psalms 103:20.

At the word of their Master they hasten to bring answers of peace to the praying saints on earth, Dan. 9:21. They withstand the armies of earth when God's cause and people are in danger, 2 Kings 19:35; 2 Chron. 32:21. When Elijah was about to perish from weariness and hunger, an angel awakened him and furnished him food for his journey, 1 Kings 19:3-8. The hungry lions were rendered as harmless as kittens by the presence of the angel in their den, and the servant of God slept with as little fear as he would in his own room, Dan. 6:22. The cruel King thought to put Peter to death, but the church continued in prayer for his deliverance, and the angel came and set him free, Acts 12:1-11. The angel stood by Paul in the great tempest at sea and said, "Fear not," thus bringing courage and confidence to all on board the ship, Acts 27:23-24. The angels also have a work to do in opening the minds of men and preparing them for God's truth. This is illustrated by the case of Cornelius, Acts 10, and the call of the angel to Paul, "Come over into Macedonia and help us," Acts 16:9. The angels go before and prepare the way and then the human agencies that God has chosen are called to do that which God has given them to do. Thus it is that we are workers together with the family in heaven.

How different the loving ministry of the holy angels from the work of the evil host. The ambition of Satan and his angels seems to be to bring in disturbance and possession of the youth that was brought to the disciples, and it offends tried to destroy him by casting him into the fire or into the water, Matt. 17:35.

There is a condition where the victim courts the presence of the evil spirit and there appears to be no controversy between the possessor and the possessed. For illustration see Simon, Acts 8:24; Elymas, the sorcerer, Acts 13:6-11; and

the damsel that followed Paul and Silas, Acts 16:16-18.

In all the cases where Christ rebuked the evil spirit He addressed him as an intelligent entity, commanding him to come out of his victim and torment him no more.

The power and malice of Satan and his host might justly alarm us were it not that we know that they who are for us are more than those who are against us.

#### The Other Life.

And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.—The Acts xvii:32.

Since those old days the number of those who mock has steadily decreased. We have heard again of this matter, and have attained to something like a certainty concerning the continuance of life after the incident of death. The time for argument has passed, and, while all regard immortality as a possibility and many look upon it as a glorious and alluring probability, the great majority have a faith which cannot be shaken.

Our fathers knew nothing about it, and have so eagerly set ourselves to the task of making them contribute to our convenience and comfort, that at first sight it seems as though we had abandoned the thought of the future and were making ourselves content with the present, to the exclusion of what will happen when we fall asleep.

But, second, this very enjoyment of today is a hint of tomorrow. If we can do so much now, if we have developed capacities which grow by what they feed on and which hint at no limitation, we have heard again of this matter, and have attained to something like a certainty concerning the continuance of life after the incident of death. The time for argument has passed, and, while all regard immortality as a possibility and many look upon it as a glorious and alluring probability, the great majority have a faith which cannot be shaken.

First, it is true that we are wonderfully absorbed in purely material things. We have discovered so many forces which our fathers knew nothing about, and have so eagerly set ourselves to the task of making them contribute to our convenience and comfort, that at first sight it seems as though we had abandoned the thought of the future and were making ourselves content with the present, to the exclusion of what will happen when we fall asleep.

It seems to me, therefore, that the trend of the age is in the direction of a larger, a wider and a firmer belief in immortality. The more we know of this world the more we feel the need of another. We have not done with God when we have done with our earthly life. A quiet conviction has stolen into the universal consciousness that there are other rooms in the Father's mansion which we shall soon occupy, and that they who have gone are simply a day's march ahead of us in the soul's journey.

This thought is so prevalent that we can feel its presence everywhere. It has changed our mental attitude toward sorrow and bereavement. The desolate churchyard of other days, with its moss covered stones and its atmosphere of loneliness and hopelessness, has no place in the spiritual economy of these days. A brighter outlook has forced us to change all that. Our cemeteries are no longer neglected, but their broad acres are covered with flowers, as with a sad kind of good cheer.

This change in the outward is proof of a change in the inward. The heart of man is not as the heart of our fathers, and the faith of man is deeper. The other world is no longer a dream, but a mist-covered reality. In time to come the mists will roll away, because the sun will grow brighter, and the future will be as clear to us as the present. Possibility has given way to probability, and probability is slowly surrendering to demonstration.

A light fills the eyes, a joy fills the heart, and separation is no longer the equivalent of despair. God has spoken often, but we are just now learning to hear what He has been saying ever since death first brought its shadows into the household. Religion has a larger element of rejoicing in it. We have heretofore stood at the door of the tomb and tearfully wondered who had taken the body of Christ away, but now we have heard angel voices say, "He is risen as He said," and our graves have become resting places, a mere bivouac on the road to heaven.

During the last half century the whole complexion of human experience has been altered. The fear of an arbitrary judge has given way to love of a just, a merciful, a sympathetic and loving Father. For the first time we take possession of pleasure, unalloyed by timidity, in repeating the Lord's prayer. When we gaze through our tears at the sky we feel as though we were looking into the windows of our future home. When we hear the ill of life God's goodness drives away the old thought of His wrath, and patience and resignation bring a smile

to weary lips. When the stars come out at night they seem to be lights in the house not made with hands, and the dear ones who have gone are there awaiting our coming and the glad reunion which will follow.

All this is the result of a better understanding of the Christ. His words have a new meaning, and when we read them in the broad light of our new day we breathe pure ozone, and are not only refreshed but purified in thought and feeling and made to rejoice with a joy unspeakable. Religion is sunshine, is strength, peace, food, drink, sleep. It is a mother's arms enfolding her child. It is the helmsman at the wheel; it is the pole star which directs our course from shore to shore; it is the skillful guide when we toil to reach the mountain's summit.

When the day is done we hear the angels sing, "He is risen!" and after the sleep of death we follow the echo of their voices until the gates are reached and heaven changes from a dream to a reality.—George H. Hepworth, in the New York Herald.

The Presbyterian Board of Foreign Missions has recently received \$24,011 for the sufferers from the famine in India.

General William Booth's seventy-first birthday was marked by the receipt of a purse of \$200,000 as the result of the collections made in self-denial week of the Salvation Army.

The Munn-avenue Presbyterian Church, East Orange, N. J., through its official board has offered to pay the salary of the pastor of the first Presbyterian church the Home Board of Missions shall establish in Havana, Cuba.

Miss Helen Gould received 1308 requests for aid in one week recently, the applicants desiring a sum total of \$1,500,000. There were forty-three requests to aid churches, thirty-four to aid religious and charitable institutions, and there was one appeal for a church organ.

Rev. J. B. Lister of the Christian Church at Eugene, Or., writes that he preached twelve sermons at Irving without any visible results. He received \$6.58. He held a fifteen days' meeting at Coquille, in which fifteen were added to the church, and received for the work of home missions \$60.61.

The First Unitarian Society of Helena, Mont., has purchased a lot, the price being \$3300, on which a new church edifice will be built. The auditorium will be furnished with stage platform and orchestra chairs, and will be rented on week days for concerts, amateur theatricals, lectures, etc.

Kensit, the London anti-Ritualist, with sixteen of his followers, tried one day last week to stop a ritualistic ceremony of the reservation of the blessed sacrament at the Church of San Pauras. Fifty men of the congregation, after a fierce fight, forced them out of the church. There was great excitement, and many women fainted.

Fire destroyed the historic edifice of the First Unitarian Church, Concord, Mass. It stood on the site of the famous church edifice in which the first provincial Congress was held in 1770. It had within it many of the timbers of the first edifice and within its own walls had worshipped most of the noted citizens of Concord of this century.

The new Tabernacle in London, to

replace the old one so long the scene of the labors of C. H. Spurgeon, is approaching completion. The congregation has been worshipping in the basement of the new building since January 1, 1899. The cost of the new Tabernacle will be \$223,000, one-half of which was obtained from the insurance company.

At least two-thirds of the people of Salonica are Jews. On Saturdays none of the Jews work, among whom there are many carriers, cab drivers and boatmen; consequently trade and industry are at a standstill, and even the Gentile population incline to follow suit. In the harbor all is quiet. Custom house empty, shops closed and the commercial part of the city deserted.

At a meeting of the friends and admirers of the late Rev. Dr. McGlynn, held at Worcester, Mass., it was decided to hold a memorial service in that city. The speakers will be William Lloyd Garrison of Boston and Rev. Fathers Ducey and Burstell of New York. The memorial will be in the nature of a tribute from the single tax men and not from a Catholic standpoint.

The old building of Unity Church, Los Angeles, is being torn down and work has begun on the new edifice to be erected on Flower street, between Ninth and Tenth. The cost of the building in addition to the material from the old church will be about \$15,000. The trustees hope to have it ready for dedication by the middle of September.

At the semi-annual meeting of the New York Presbytery, April 9th, Professor McGiffert, at his request, was dropped from the rolls of the Presbytery by a considerable majority. At the meeting of the Manhattan Congregational Association, April 11th, Professor McGiffert was presented for admission to the association. Under the rules it was referred to the regular committee and will lie over until the next meeting.

Germany has sixteen Protestant mission societies working at 485 chief stations, and 329,686 converts in full membership, having in their employ 780 European missionaries, 126 ordained and 3998 other native helpers, besides 225 teachers in 1634 schools with 79,932 pupils, while the total income for the last year was \$1,086,507. The chief mission societies in Germany are those of the Moravian Brethren, in Hernhut, and the Basel Society.

At a recent meeting of the Brooklyn Presbytery, N. Y., the following resolution was offered: "That the time is ripe for a change in the standards of our church, and that the Presbytery of Brooklyn do hereby petition the General Assembly to formulate a short, simple, pointed and practical creed that will emphasize the essential faith centers of the Christian life." The resolution was laid on the table by a vote of 24 to 16, on the ground that discussion at this time would interfere with the evangelical work of the church.

The Great Ecumenical Conference on Foreign Missions convened in Carnegie Hall, New York city, April 21. It is composed of representatives of all Protestant denominations in the world. Provision has been made for 2,000 delegates, not only of leading clergymen, but of eminent laymen and women of many nationalities. India sends Baba Kab Charan Benurji. Ex-Presidents Harrison and Cleveland will

take a prominent part. Kinley, with such men as General O. O. Howard, General Leonard Wood, Charles Denby, will make

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